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CORRESPONDENCE

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The reviewer replies:

I would not want to reply to the *ad hominem* arguments of the Rev. Richard Neuhaus; such responses rarely raise the level of discourse. It may be helpful, however, to elucidate my assertion that his interpretation of *Centesimus annus* is in discontinuity with the rest of Catholic social teaching, including Pope John Paul II's previous contributions to that body of doctrine.

Neuhaus himself (on page 137) talks of such discontinuity when he notes that Pope John Paul II in *Centesimus annus* quotes the major works on social doctrine of his immediate predecessors—namely, *Pacem in terris*, *Mater et magistra*, and *Populorum progressio*—only seven times. I bolster my assertion by the fact that Neuhaus in his interpretation seldom refers to the present pope's own earlier works. He discusses *Laborem exercens* only once, and does so negatively. *Sollicitudo rei socialis* is cited four times, but twice because the pope is referring to his own quote. Neuhaus also refers to *Gaudium et spes* of Vatican Council II only twice in his book, once because the pope cites that document himself (page 183) and a second time where he cites it negatively (page 168). These references should be sufficient to show that Neuhaus's interpretation of *Centesimus annus* is in discontinuity with previous Catholic social teaching, including that of the present pope.

I fail to see in paragraph 40 of *Centesimus annus* that Pope John Paul II is approving of "new" as opposed to "primitive" capitalism. In that context those terms are used to distinguish two historical periods. What the pope is defending is the "task of the state to provide for the defense and preservation of common goods such as the natural and human environments, which cannot be safeguarded simply by market forces."

I would recall that Pope John Paul deals with distributive justice in paragraph 8 of *Centesimus annus*. Father Neuhaus may not have noticed that passage.

(MOST REV.) REMBERT G. WEAKLAND, O.S.B.

What the pope said

Pasadena, Calif.

To the Editors: Thank you for running Edward L. Cleary's article "John Paul II Cries 'Wolf'" [November 20] with its treatment of important issues affecting the relationship between Roman Catholics and Pentecostals worldwide. Like Cleary, I was taken aback by the strong language ("rapacious wolves") the pope used in his reference to the sects and pseudospiritual movements in his address to bishops in the Dominican Republic. Again, Cleary's concern over the misuse of the term "sect" when applied to all Pentecostals is well taken. The term is easily misunderstood at the grassroots level and by many in the secular media.

It is true that there are some sectarians within the Pentecostal movement, as there have been in recent years in the Roman Catholic church. But the majority of the Pentecostal movement, I would contend, is not sectarian. Similarly, the charge of proselytism against Pentecostals is misinformed. It may well be that some Pentecostals engage in proselytism, but if proselytism is defined as stealing the sheep of another church the overwhelming majority of Pentecostals are opposed to it.

Pentecostals in many parts of the world have been concerned about the spiritual welfare of so-called "nominal" or "cultural" Christians, persons who were baptized as infants, perhaps even confirmed, but who appear in church only for their weddings and funerals. Pentecostals worry about the need for decisive evangelization, continuing discipleship, and an abundance of fruit, indicative of the transforming power of God in the lives of Christians.

Thus, rereading the pope's Santo Domingo speech I was heartened by his clear admission that many Catholics in Latin America are not receiving adequate feeding from their church. Factors such as the shortage of priests, the lack of personal formation, inconsistency in the lives of some pastoral leaders are cited as contributing to this reality.

I was particularly struck by John Paul II's solution to the problem of the fleeing sheep, a problem from which Latin Amer-

